

Scots in the Australian Dictionary of Biography

Melanie Nolan

Growing interest in Scottish cultural heritage in Australia

Professor Elizabeth Ewan, one of the academic editors of the *Biographical Dictionary of Scottish Women (BDSW)*, recently visited the *Australian Dictionary of Biography (ADB)* as a visiting scholar in the Research School of Social Sciences (RSSH), the Australian National University (ANU). Women's History Scotland sponsored the *BDSW* and plans are now underway to create a website which will contain brief biographical information on women not in the *BDSW*. In aid of that, Professor Ewan was interested in the 'Scottish women' in Australia who had been overlooked till now in the *BDSW*.

Dictionaries of biography in general are vast storehouses of knowledge and information about the past and are important resources for historical

research. The *ADB*, located in the History Program, RSSH, ANU, was an obvious place for Professor Ewan to begin her research. The *ADB* has been in existence for nearly five decades and has generated the publication of 11,500 biographies on Australians and others who played a part in Australia's history from the 16th century. In addition to the articles, the *ADB* also has research files, which have been recently transferred to the ANU Archives and are available for public access. These files are generated in the editing process and contain a wealth of information, including birth, death and marriage certificates. Professor Ewan was able to use the published and unpublished material to repatriate, as it were, with splendid documentation, many more Scottish women in Australia to add to the new biographical list.

Such interest is part of a recent wider interest in the Scots in Australia who have now been more studied than the English but less than the Irish. The metropolis has recently generated work about the Scottish diaspora, of which women in the 'Scottish Empire' is but one index. But this growing interest is also occurring within the Antipodes as is evidenced by the many and growing numbers of family histories written by Australians with Scottish ancestry. Scottish genealogy and Scottish-Australian history are developing in tandem.

The *ADB* and identifying subjects with Scottish cultural heritage

Of course cultural heritage is a category that has evolved in ways that gender, for instance, has not. Ideas of ancestry have changed over time in response to immigration trends and to contemporary perceptions. Those reporting Scottish ancestry are a good example of this. In 2006 1.5 million Australians, or 8%, reported having Scottish ancestry, a three-fold increase from a previous census in 2001. Furthermore, of the 37% of the population who reported Australian ancestry, another 4% reported a second, Scottish, ancestry.

On any terms, numbers of immigrants, those reporting cultural heritage in the past and those reporting cultural heritage now, the *ADB* is well-

AUSTRALIAN DICTIONARY OF
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Q (A-Z) Macdonald, Allan Nicolai (1892 - 1978)



Go!

(A-Z) Macdonald, Benjamin Wickham (1853 - 1920) B

Macdonald, Amelia Morrison Fraser (1865 - 1946)

Birth:
17 June 1865,
Blackburn,
Linthgowshire, Scotland

Death:
31 August 1946,
Subiaco, Perth, Western
Australia, Australia

Cultural Heritage:
Scottish

Religious Influence:
Anglican

Theosophist

Occupation:
Café owner

Girl Guides' leader
social reformer
journalist
teacher

MACDONALD, AMELIA MORRISON FRASER (1865-1946), social reformer and women's activist, was born on 17 June 1865 at Blackburn, Linthgowshire, Scotland, elder daughter of Peter Fraser, cooper, and his wife Isabella, née McRae. Amelia attended school at Govan, Glasgow. When she was 11 years old, her mother died, and she worked as a seamstress to support herself and her sister. At West Govan on 2 August 1886 she married with the forms of the Church of Scotland Alexander Parkinson Macdonald (d.1937), a steamship steward and caterer. They emigrated to Sydney where, for nine years, she ran a tailoring business. In 1896 the Macdonalds moved to Western Australia. Amelia opened a café in Barrack Street, Perth, which continued to operate until 1913. Her orphaned 19-year-old niece Isabella Millar had joined the childless couple in 1910. Bonnie Brae at Glen Forrest was their home from 1916.



Amelia Morrison Fraser Macdonald
(1865 - 1946), by unknown
photographer, courtesy of State
Library of Western Australia.
Image Detail

With other newly enfranchised women—among them Jean Beadle, Mabel Chase, Edith Cowan, Roberta Jull and Bessie Eschmiedt—Mrs Macdonald was committed to widespread reform. A long-term member of St Andrew's Presbyterian Church and, later, an Anglican Sunday school teacher, she joined the Perth branch of the Theosophical Society and became its treasurer in 1902. The society's ideals of spiritual force, service, social reform, universal education and equal citizenship were

represented with 'Scottish subjects'. To a large extent this is accidental because the *ADB* has not been influenced by present concerns over cultural heritage. Certainly at no time since the late 1950s, when the *ADB* project was conceived, was the proportion of those who were Scottish-born, or who identified as having Scottish heritage, a consideration in the process of selecting subjects. There have been some principles of selection. The *ADB* has prided itself over the years for the extent to which it is more than a pantheon of great men and, increasingly, women. As well as the luminaries of Australia's past, less well-known individuals whose lives and achievements encapsulate



Captain John Hunter (1737-1821) is usually cited as Australia's first Scotsman.

aspects of the Australian experience — in the words of its architect, Sir Keith Hancock, people 'widely representative of endeavour and achievement on every front of our experience as an emergent nation' — have been included. The selection of *ADB* subjects for inclusion has been 'the result of much consultation and co-operation' especially by working parties in each of the Australian states, and more recently Commonwealth thematic working parties; the proportion of those who were born in Scotland or who identified as Scottish was incidental to other considerations of significance and worth. Reviewers of the *ADB*, in turn, have considered the relative proportions of women or Aborigines but not the number of Scots included. Indeed, the proportions of men and women, indigenous, rich and elite, poor and ordinary, have been matters of political and historiographical debate more generally. Little attention has been given to those who made up the British stream of emigration to colonies.

Until recently no-one even counted the number of *ADB* subjects who had Scottish backgrounds. It was difficult to do so. This changed in 2006 when the *ADB* went online. With advanced searching one can put the data in the *ADB* to uses not consid-



Lachlan Macquarie (1762-1824)

ered when the project was begun in 1957. For example, one can now search *ADB* articles to discover subjects' ethnic background. 'Scottish cultural heritage' is one the sixty-seven ethnicities represented in 11,526 articles in seventeen volumes and one supplementary volume. Of that number 770 males and thirty-nine females were born in Scotland; that is just over 7% of all entries. A total of 1358 males and 142 females are recorded as having Scottish cultural heritage, just over 13% of all entries. Figures of course need to be contextualised and a great number of the Scottish-born and those with Scottish cultural heritage appear in the early volumes. But that is true for all groups subsumed within the mantle of British cultural origins. Historically, it is commonplace to observe that the Scottish were overshadowed by the English and Irish Australians in Australian history; by most reckonings the Scottish were Australia's third largest immigrant group in the 19th century after the English and Irish. In the *ADB*, however, while 38.5% of subjects are recorded as having English cultural heritage, only 12% have Irish cultural heritage, less than those with Scottish cultural heritage. The relative neglect of the Irish and the relative over-representation of the Scottish is an

issue that may require further investigation. The construction of identity in the colonial experience in Australia was not simply about whites and Aborigines. Whether the settlers were English, Scots, or Irish and the balance between these groups, numerically as well as culturally, is significant. Their representation in the *ADB* is a matter of historiographical interest.

The *ADB* and collective biographies of Scottish Australians

If one wishes to measure the importance or meaning of Scottish immigration culturally and across time, collective biography is a useful tool. It also contextualises the individual within the contribution of a broader group. A brief survey of three of the waves of Scottish settlers in Australia reveals some of the strengths and weaknesses of the *ADB* as a source of the collective biography of those with Scots heritage.

1. We know that Scots arrived in Australia with the First Fleet in 1788. Captain John Hunter (1737-1821) is usually cited as Australia's first Scotsman. He arrived with Arthur Phillip in 1788 and succeeded him as Governor of New South Wales (NSW) in 1795.

Indeed, three of the first six governors of NSW were Scots: Hunter, Major-General Lachlan Macquarie, (1762-1824) and Sir Thomas Macdougall Brisbane (1773-1860). Many early NSW politicians were also Scottish. On the other hand, Scottish convicts are not so well-represented. There were fewer Scottish convicts than Irish and English ones; 5% of the convict population or 8,207 of the total 150,000 transported to Australia were Scots. The Scottish legal system was separate from that of England and Wales and only 'hardened, repetitive and serious' offenders were transported to the antipodes. Long-time prostitutes were among the transported Scottish 'recidivists': 9.3% of female convicts were Scottish and many of them were prostitutes. While there are a number of male Scottish convicts in the *ADB*, there are no female Scottish convicts.

2. Between 1832 and 1850 there was a wave of Scottish unassisted migrants; about 25,000 in total, or about 20 - 25% of the total. John Dunmore Lang (1799-1878), a Presbyterian clergyman born at Greenock, Scotland, arrived in Australia in 1823 and set about estab-

lishing the Scots Church in Sydney. Lang had experimented in privately funded emigration of mechanics and he saw a solution for squatters in Moreton Bay (now Brisbane, Queensland) who, desperate for agricultural labourers, sought to have a form of convictism or bonded labour reinstated in the 1840s. He was also keen to counteract what he saw as too many Catholics in Queensland. Lang selected about 600 emigrants, the majority of them Presbyterian Scottish tradesmen, and organized three ships, *Fortitude*, *Chaseley* and *Lima*, to take them to Moreton Bay in 1845. Lang's activities spurred the colonial authorities to develop assisted passages. There are articles on Lang and tradesmen emigrants like Robert Cribb (1805-1893), a baker, Benjamin Cribb (1807-1874), who manufactured blacking and sold household appliances and matches, and Henry Challinor (1814?-1882), a medical practitioner. Among this number, too, were Scots emigrants such as Andrew Petrie (1798-1872), who established a building and contracting business, and whose eldest son, John Petrie, was educated at Lang's school and became the first mayor of Brisbane. Among the

women free emigrants were Anne Drysdale (1792-1853) and Janet Templeton (1785-1857). Templeton, a widow from Glasgow, brought her nine children, employees, some merino sheep, and a considerable amount of capital on the chartered *Czar* in 1830. She settled in Parramatta (near Sydney, NSW) but later moved to Melbourne, where she had a 10,000 acre run. There is no article on Templeton in the *ADB* but she is included in the article on her nephew William Forlonge (1811-1890). Drysdale had farmed on her own account in Scotland, decided to emigrate to Australia for health reasons, and was conspicuous amongst female squatters in Australia. Her great-great-nephew was George Russell Drysdale the artist.

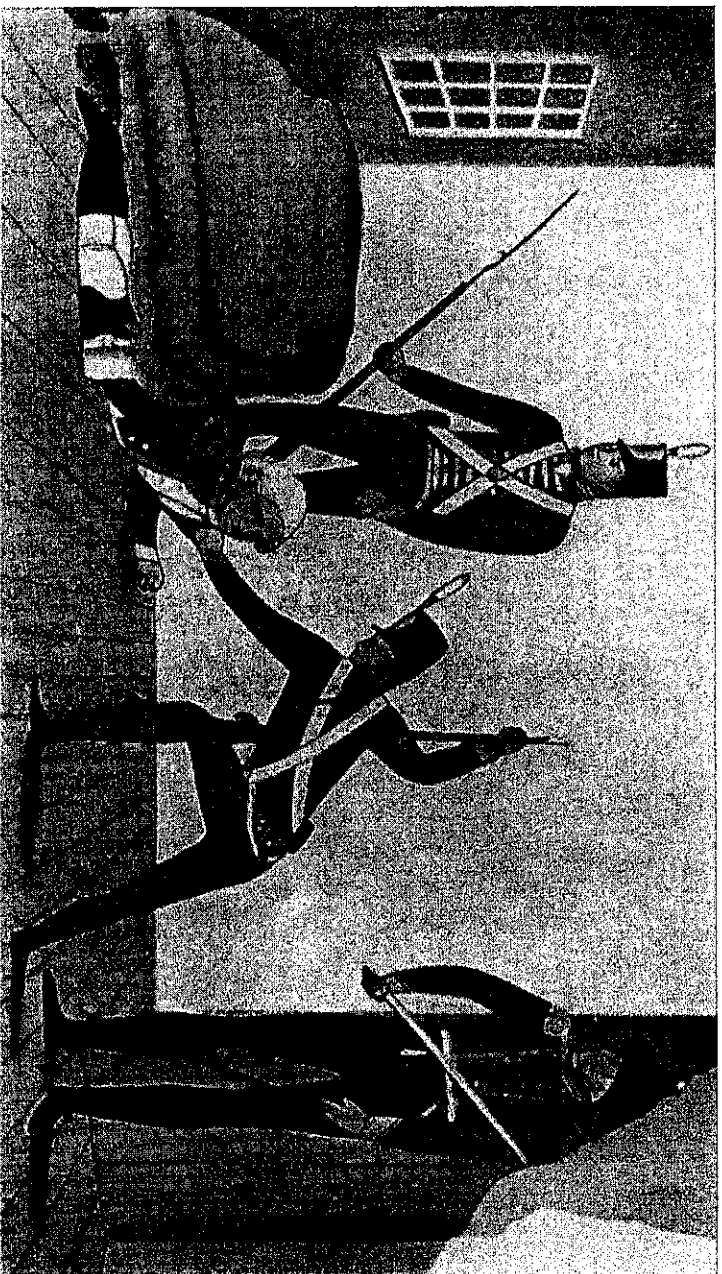
3. Between the 1830s and 1850s about 14,000 (15%) of the approximately 89,000 government-assisted immigrants who arrived in Australia were Scottish. Among them were the famous 'Scottish Mechanics', comprising fifty-four adult men plus their families: stonemasons and bricklayers, carpenters and joiners, blacksmiths, plasterers and so on. James Campbell (1830-1904) was born at Auchter-

Andrew Petrie (1798-1872), who established a building and contracting business



John Dunmore Lang (1799-1878), set about establishing the Scots Church in Sydney.





(above) The arrest of Governor William Bligh - scene from the Rum rebellion. (right) John Macarthur (1767-1834), one of the leaders of the Rum Rebellion. See entry: www.adb.online.anu.edu.au/biogs/A020133b.htm

(below) Thomas Muir (1765-1799) one of the group of political convicts, the 'Scottish Martyrs' of 1792, who came to Australia on board the *Surpize*.

See entry: www.adb.online.anu.edu.au/biogs/A020231b.htm



the process of assessing both the Scots' contribution to Australia and the *ADB's* coverage of Scottish Australians. Indeed, much research on ethnicity used to be embodied and was largely demographic; now it is likely to be more complex assessments of cultural contribution and social history. Among the difficulties in researching Scots in Australian history is the absence of census schedules, which makes tracking Scots in Australia more difficult than those who crossed the Atlantic and settled in the United States. The *ADB Online* however is a good resource for discovering more about Scottish Australians and the fraught issue of the survival of Scottish identity over generations.

The advanced searching and indexing capacity of the *ADB* is unrecognised yet, despite it being online. At some stage, we hope to be able to examine embedded relationships in the *ADB* articles, that is, to construct network ties on the basis of links *ADB* authors already provide. One would be able to follow social and organisational networks of Australians with a common cultural heritage, for example, Scottish Australians. Then one could generate visualisations and other types of analyses of these networks of individuals in the *ADB*. Take for example John Macarthur (1767?-1834), son of two expatriate Scots, and a controversial lieutenant in the New South Wales Corps, who was wounded in

arder, Perthshire, Scotland. He trained as a plasterer and took an assisted passage to Brisbane in 1853. In 1882, he founded the firm James Campbell & Sons, which his son Charles William Campbell (1871-1949) developed.

The *ADB* and associational networks

It is clear that there were important waves and clusters of Scots in Australia as well as famous individuals. Of course counting the number and proportion of Scottish-born or those identifying with Scottish cultural heritage is only part of



a duel with William Parerson (1755-1810) in 1801 and was one of the leaders of the rum rebellion. He arrived in NSW in 1790 and is credited with the founding of the wool industry in Australia. There are seventy-three hyper-links from other articles to him and his immediate family in the *ADB*. Three non-family links in his article are to Samuel Marsden (1765-1838), Walter Davidson (1785-1869), and Gartham Blaxcell (1778-1817) who are, in turn, linked with others associated with public farming, the wool industry, and commerce. Some of these links between Scottish Australians and associational webs can be drawn from tracing the *ADB* articles. Establishing such links has the potential for identifying social networks and tracing wider organizational and associational webs in the settlement of NSW and Australia more generally. Advanced digitized searching has not developed to this point yet — it all has to be done manually — but we hope to be able to map and analyze *ADB* subject networks online in the future.

Scottish Australians and Australian Scots?

Of course people and culture were not simply or only transferred from the metropolis to the colony. We are all sensitive to the complex relationship across and between colonies and metropolis in the wake of work by Catherine Hall and others. As Hall argues:

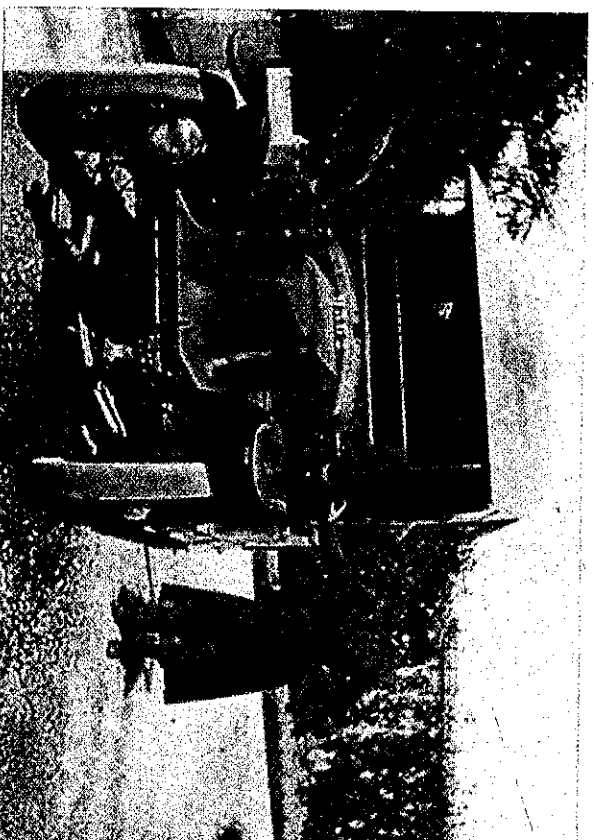
[...] the idea that colonies and their peoples were made by the colonizers was of course nothing new: what was new was the argument that this relation went both ways, even if in unequal relations of power.

Hall makes clear that events in both locations 'affected each other, shaped what happened and defined what was possible'. This is an important aspect of the diaspora of British colonizers too.

Take for instance the group of political convicts, the 'Scottish Martyrs' of 1792, who came to Australia on board the *Surprize*. They are represented in the *ADB* by Maurice Margat (1745-1815), William Skirving (d.1796), and Thomas Muir (1765-1799). Their lives reveal as much about contemporary Scottish politics

as they do about Australian society. The five martyrs inspired Robert Burns' patriotic 1793 effusion 'Scots Wha Hae'. Margat returned to Britain in 1810 and was a witness before the 1812 parliamentary committee on transportation.

In terms of women, for example, we can see a two-way relationship between Australia and Scotland during war. A group of Australian women



Sergeant Olive May King (1885-1958). In 1915 she was sent with her ambulance to France as part of the Scottish Women's Hospitals for Foreign Service. (Australian War Memorial)

mittee member of the Caledonian Society from its inception in 1861 and of the Queensland Scottish Association and visited Scotland again once he had migrated. The challenge for historians is not just to identify individuals and groups of Scottish Australians, to count them, to measure their contribution to Australian society but also to decide the extent to which we can discuss Scottish, Aus-

were involved with the Scottish Women's Hospitals for Foreign Service: Agnes Elizabeth Lloyd Bennett (1872-1960), Margaret Emily Hodge (1858-1938), Harriet Christina Newcomb (1854-1942), Mary Clementina De Garis (1881-1963), Lilian Violet Cooper (1861-1947), Elsie Jean Dayell (1881-1948), Stella Maria Sarah Miles Franklin (1879-1954), Olive May King (1885-1958), Milliecent Sylvia Armstrong (1888-1973), and Laura Margaret Hope (1868-1952). They are among a cluster of Australians in Scotland during WWI and WWII.

Assigning cultural heritage is far from straightforward. It is difficult, for instance, to decide whether or not to classify John Macarthur as a Scot. He was born in England to parents who were Jacobite refugees from Argyll. He arrived in Australia in 1790 but he spent long periods in the next forty years outside of Australia. Moreover, Scottishness covers a range of different practices. Not all follow the stereotype of James Campbell, mentioned above, who remained a strong Scots patriot all his life, was a com-

australian and Scottish Australian identities and what they meant in the context of diaspora and migration history. The *ADB* is a good and accessible place to start this enquiry.

Professor Melanie Nolan is General Editor of the Australian Dictionary of Biography (ADB) and Director of the National Centre of Biography (NCB), RSSS, Australian National University, Canberra. There are ten staff in the NCB and a number assisted with this review article, including Dr Janet Doust, Dr Gail Clements, and Pam Critchton.

Entries on subjects named in the text can be found at www.adb.online.anu.edu.au. The ADB files are located at the ANU archives.

Further reading

Jim Hewitson, *Far Off in Sunlit Places: Stories of the Scots in Australia and New Zealand* (Edinburgh, 1998).

Malcolm Prentis, *The Scots in Australia* (Sydney, 2008).



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Between October 22 and October 24 this year people from across the world will attend a conference in Inverness. One of the signature events of Scotland's Year of Homecoming, the conference, dealing principally with emigration and its consequences, is entitled *Scotland's Global Impact: How one small country changed the world*. Here one of the conference's organisers, James Hunter, reflects on the migration experience and on Scotland's sometimes troubled relationships with its diaspora.

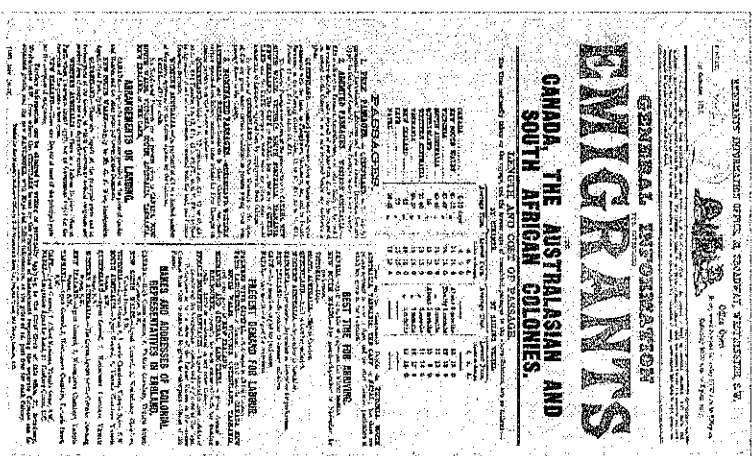
Towards the close of what he described as 'a truly wonderful day' in the early part of 1918, an army chaplain aboard one of the Liverpool-bound troopships then carrying thousands of American soldiers to a war-torn Europe, scribbled a few lines to his wife back home in Texas. 'Quite early I was awake,' the chaplain wrote, 'and soon I heard a soldier's voice call out, "Come on boys, here's land!"'

'And what was more, this first foreign land I ever laid eyes on was none other than Bonnie Scotland. I was almost overcome by my emotions and wondered long if it were not, after all, a dream. But there it was; great old hills ... planted here and there with farms. In fancy I saw, more than a century ago, the old sailboat with prow headed ... towards the west. And leaning far over the sides ... my own forefathers straining to see as long as they could a bit of their homeland.

'After a century or more, a son of theirs greets these same old hills ... It was a sight I shall never forget, but shall retain the recollection of as a treasure above all price. *I have seen Scotland!*'

This American's name was William Angus McLeod. A year or so later, with peace now restored, McLeod travelled from London, where he was stationed, to Skye - which his emigrant grandfather had left in 1802. On the train from Inverness to Kyle of Lochalsh, and on the steamer from Kyle to Portree, the Texan met with 'a good many' other young men from several different countries who were, McLeod reported, 'on much the same mission' as himself.

Those men, all of them survivors of Western Front killing grounds where thousands of their compatriots died, and all of them granted a few days leave prior to their boarding the ships that



National Archives of Scotland. Licensor
www.scran.ac.uk

would take them home to the U.S., Canada, Australia or New Zealand, might have been expected to spend their last few days and nights in Europe amid the bright lights of some English city. Instead, spurred on by feelings similar to those that overwhelmed William McLeod when he first glimpsed the Scottish coastline, they had chosen to make pilgrimages - the word is not too strong - to villages and townships, some of them long before emptied entirely of people, whose names their faraway families had handed down through three, four, five or more generations.

Some sixty years on from 1919, by an old man in the Kilbride area of Skye, I was told how, when this old man was

(opposite) People of Lochoisdale waving good-bye to their friends and families, who are heading for Canada aboard 'Warloch'. The 300 emigrants came from all over the Hebrides - Barra, Eriskey, South Uist and Benbecula. (Newsquest [Herald & Times], Licensor www.scran.ac.uk)